

OCTOBER 26, 1901.

union while both sides were left perfectly free to retain their respective opinions in regard to all these points. Would or could such a union be termed, in any sense the Church of Christ?

It is admitted that the doctrinal differences between the two denominations are on most important points of Christian doctrine — points which affect the eternal sanctity, justice, and mercy of Almighty God. How could it be said that the Church built upon the ignoring of these points is "the Church of the living God, the pillar and the ground of truth?"

How could it be said that the ministers of such a Church fulfil the Commission given by Christ to His Apostles to teach all things which He commanded?

How could it be said that the agglomerated ministry so constituted is the ministry which according to St. Paul in his Epistle to the Ephesians (chapter iv), was instituted by Christ to preserve the faithful in the unity of faith, and to save them from being carried about by every wind of doctrine?

That conglomerated ministry could not be the same which Christ instituted, as it would be obliged to repudiate Apostolic succession, whereby alone it might claim institution by Christ. It would not teach unity of faith, inasmuch as its doctrinal teachings would be discordant, and it would not shield its protégés from the winds of discordant doctrine, as the very basis of union would be the retention of discordant teachings.

Yet it is just such a union as this for which the Rev. Mr. Chown longs, whereas he hopes for such a confederation of Churches as shall divide among them the territory to be indoctrinated, so that one locality shall have one set of doctrines taught in it, while another shall hear those same doctrines denounced as injurious to God, hurtful to souls, and leading to perdition instead of to salvation!

Yet—save the mark!—Rev. Mr. Chown declares that by this means the now divided and subdivided Church which "was once Catholic, shall become Catholic again."

Such rounded rhetorical flourishes are nothing more than treacle spread to catch unwary flies.

COUNT TOLSTOI ON MARRIAGE.

Count Leo Tolstoy, the Russian writer, of whom much has been spoken and written during recent years, has issued a new book on the sexes in which he expounds and elaborates his views on the subject of marriage and purity, which were already given to the world years ago in another work entitled "Kreutzer Sonata," and which excited a large amount of discussion at the time of its publication.

It will be remembered by our readers that the Count was formally excommunicated some years ago by the authorities of the Russian Church on account of his boldness in setting forth new and heterodox doctrines; and it was expected that he would have been banished to Siberia, as would have been the case at an earlier period of the past century with any one who should have promulgated the same theories to which he has given publicity. But the Czar Nicholas is less intolerant in regard to aberrations in religion than were his predecessors, and Count Tolstoy is still permitted to publish his theories, though he is undoubtedly regarded with much suspicion by the Russian authorities both of Church and of State.

The new book on the sexes has not been translated out of the original Russian, but La Revue de Paris publishes a French version of a chapter thereof which gives a clear notion of Tolstoy's peculiar views on marriage.

The Count is not professedly anti-Christian in his views. On the contrary, he professes to expound the real Christian doctrine on this subject. He is like all the founders of new sects, inasmuch as he falls into the error of supposing that the new fancies which emanate from his brain are the real teachings of Christ and His Apostles.

He asserts that "Marriage is not a Christian institution;" on the contrary: "Marriage is decidedly anti-Christian." His reason for this is that "it turns men and women away from their only duty and purpose of life, which is the doing of God's will . . . and it conflicts with brotherly love which alone is pure, unselfish, and necessary to true happiness." He declares that marriage, instead of being a sacred institution, and a sacrament, as the Christian Church has hitherto held it to be, is really "a sin, and not a duty."

We might suppose at first sight that holding such sentiments, Tolstoy would be a favorer of free love as maintained by modern infidels; but this is not the case. He asserts that the Christian ideal at which all are bound to aim is a life of pure celibacy. In fact, he renews the error of the ancient Manichaeans who totally condemned marriage. It is needless to add that those who have held to this doctrine in theory, have always actually become

Free Lovers in practice, and this would inevitably be the result of Tolstoy's teachings if they were to prevail, though such a result is strenuously repudiated by Tolstoy himself.

With strange inconsistency, Tolstoy, while thus maintaining the absolute sinfulness of the married state, does not propose to break it up entirely, at once. He lays down the following three principles as the course to be followed in practice by all who seek to live as true Christians:

- "1. Those who are strong enough to overcome temptation should not marry at all but should be absolutely chaste.
- "2. Those who are married should, as far as possible, live as if they were single; but if they have families, they should educate their children properly, and train them to celibacy.
- "3. The married should regard themselves as having sinned, but that there is room for them to rise out of their sin by observing the two principles already laid down."

Our readers will see at once that this teaching is entirely against the whole system of Christian doctrine.

According to the teaching of Christ and His Apostles celibacy embraced for Christ's sake is more perfect than the married state.

Under the Old Law the priesthood were not bound to celibacy, as it was restricted to the family of Aaron by hereditary succession, the high-priest being the first born. The Levites also served the altar by hereditary right. But the rule which was laid down for their guidance is thus given by the prophet Isaiah: lxiii, 11:

"For they offer the burnt-offering of the Lord, and the bread of their God, and therefore, they shall be holy. Be ye clean, who carry the vessels of the Lord."

The priests of the new law are not bound to celibacy, by divine precept, but in order that they may be holy, as God requires them to be, the Church requires that priests of the Latin rite and members of religious orders, aiming at perfection, shall consecrate themselves to God by a vow of celibacy which is the more perfect state, according to Holy Scripture. This is clear from the following, among many passages:

When "the disciples of Christ say unto him: 'If the case of a man with his wife be so, it is not good to marry.' He said to them: 'All receive not this word, but they to whom it is given. For . . . there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive it, let him receive it.'" (St. Matt. xix, 10-15)

"He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided. (1 Cor. vii, 32, 33.)"

"The unmarried and the virgin thinketh on the things of the Lord: that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband, etc." (verses 34, 35.)

But these praises of the unmarried state are not a condemnation of marriage, which, under Christianity is a holy state of life.

Count Tolstoy says, in proof of his fanciful theory:

"Christ did not marry, nor did any one of His disciples, and He never authorized it. To some He distinctly said that it were better they did not marry, and He told all that the greatest sin, was to regard a woman as an object of desire."

This is certainly a wrong view of Christ's attitude toward marriage. Christ forbade only unlawful desires; but He approved and sanctified the state of lawful marriage, as may be seen from the following considerations:

- 1. God created man in two sexes, which He would not have done unless it were His wish that the human race which He created should be propagated, and should continue to exist under such conditions as reason and religion should lay down.
- 2. The fact that the two sexes born into the world are very nearly equal in number is an indication that God's will is that marriage should be the union of one man with one woman.
- 3. Revelation confirms this view of the natural law of marriage. After the creation of Eve, the mother of all the living, Adam stated the law as shown to him by Almighty God:

"Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh." (Gen. ii, 24.)

God blessed man as he was created, male and female, "saying: 'Increase and multiply.'" (Gen. i, 28.)

It is true, Jesus did not marry, nor His Apostles, though it is undoubtedly that St. Peter was married before he followed Jesus. Nevertheless Christ authorized and sanctified marriage by His presence at the marriage feast in Cana of Galilee. Thus He declared by His act the lawfulness, and even the sacred character of the marriage state. (St. Jno. ii, 11.)

Elsewhere Christ declared that husband and wife, being duly married, are joined together by God so that man has no power or authority to separate them. (St. Mark x, 6. St. Matt. xix, 6.)

We might multiply texts of Scripture bearing upon this subject; but these shall suffice as they show that Tolstoy's opinion, like other vagaries put forth by sect founders, is merely his own fancy, which he assumes to be the only true Christianity, though the whole Christian tradition which has been handed down to us through the nineteen centuries of the existence of Christ's Church on earth, gives a contrary testimony.

St. Ignatius who was close to St. John the Apostle in regard to time, and who received that Apostle's teaching through St. Polycarp to whom the letter is addressed in which the following passage is found, thus gives testimony to the sacredness of marriage, and its truly Christian character.

"It is proper that husbands and wives should be married according to the manner prescribed by the Bishop, that the marriages may be according to the Lord, and not according to human desires." (Letter to Polycarp.)

This is a more satisfactory and certain indication of what is the Christian law of marriage, than any dream of a modern theorist regarding what Christ ought to have taught while He was on earth.

FOOD FOR THOUGHT.

A conversation somewhat of the following effect took place at a well-known health resort on a recent Sunday forenoon:

Mrs.—Well Miss—are you going to church to-day?

Miss—Oh, I have been there. I was at Mass at 7 o'clock.

Mrs.—My! what an early hour! Surely you are not obliged to turn out so early!

Miss—Yes, we Catholics are bound to hear Mass on Sunday unless there is some lawful excuse.

Mrs.—Bound to hear Mass on Sunday? Bound did you say? Why I am acquainted with some Catholic gentlemen who scarcely ever go to church; what do you say about ever so to church?

Miss—Well, simply, that they are Catholics on 7 to name; they are rebels against the Church, and so in fact are cut off by their very acts; they thereby commit what is called mortal sin every time they go absent themselves from the Mass and grace giving Holy Sacrifice of the Mass.

Catholic men should take the foregoing to heart—and no doubt it is but one of thousands of similar occurrences—and consider that it not only entails punishment on themselves, but may also turn aside many restless, enquiring hearts. How many remain outside the Church by their indifference! Viewed even in this latter light alone, their responsibility is terrible to contemplate. He who spoke as no man hath spoken, has said: "Woe to them by whom scandal cometh." And surely persistent ignoring of the Church's precept must be a source of scandal as well to those not of the faith as to those of the household.

GOLDEN JUBILEE OF THE COMMUNITY OF ST. JOSEPH, TORONTO.

Continued from first page.

enclosure, they were told that obedience was their cloister, the fear of God their gate.

Founded according to the idea of St. Francis de Sales, the Sisters of St. Joseph were in advance of their century. It would seem when we study their original rules that the holy founders possessed the prophetic spirit which took in future ages, when the changed condition of men and times would be the religious life administered to them; or rather let us say that they were founded for all ages and all conditions of life, like the Catholic Church of which they were destined to become such bright jewels. We need not contemplate to souls weary of earthly things, but we also need orders of women who, like the ancient order of deaconesses, will assist the diocesan priests in the work of the mission, and while bearing the white robe of virtue unsullied, may be enabled to come into close contact with human misery and frailty. As long as the world lasts, there will be sorrow and suffering, poverty and sin, and wherever there is such, the Catholic Church is there also, like a good Samaritan, pouring the wine of her sacraments and the oil of her charity into the gaping wounds of sinful humanity.

Her sons, like Ignatius, Francis, and Xavier, she sends forth to preach the Gospel, to found schools and universities, and draw up codes of government for the benighted children of Paganism, and her daughters, like Mother St. John Fontbonne, Mother St. Joseph Chanay, Mother M. Sacred Heart de Montcel, Mother Febronina and Mother Delphine Fontbonne, she sends out from her cloister and convent wall, to minister to the moral and physical ailments of fallen man, and by means of their charity to win souls to Jesus Christ.

Faithfully indeed did the first Sisters of St. Joseph respond to the expectation of St. Francis de Sales and their holy founders. Although we naturally look for extraordinary holiness and fervor in the beginnings of all religious orders, yet nowhere do we find such humility, simplicity and self-effacement as in the lowly daughters of the silent father whose life was hidden with Jesus and Mary in the happy home of Nazareth.

Under women like Mother St. John the community rapidly increased. Branches were established in every part of France, Africa, Italy and South America. On the 25th of March, 1836, the first foundation of the Order was laid in the United States in the city of St. Louis. Great indeed were the privations which they had to endure in the founding of the different institutions in the United States. They were often deprived of even the necessities of life. Strangers in a strange land, without

proper food or clothing, their lot was a hard one; yet in the midst of trials, even when dining on bread and water with snow coming through the roof, the younger Sisters would thank God that though there was little bread and poor clothing, yet there was always a superabundance of air, snow and water. At the invitation of Bishop de Charbonnel, who had visited the Sisters at Philadelphia, it was determined to bring the Community to Canada, and accordingly Mother Delphine, accompanied by three founders of the Community in Toronto, on the 7th of October, 1851.

Now two hundred and fifty years in existence the Sisters of St. Joseph have penetrated into every land, from the shores of Protestant England to the banks of the Ganges, from the fertile plains bathed by the waters of the Garonne to the ice-bound coasts of Scandinavia. These daughters of the Church are to be found in the Academies of learning, in the hospitals of the sick, in the Providences of the poor, bringing everywhere the blessings of education, religion and charity.

Although the present generation of Sisters were with the original foundation of the Toronto Community, since the death of that gentle, kindly soul who was ever the friend of the priests of the diocese, the guardian of youth and the mother of the orphans, yet I trust it is not too much to hope that their memories will always serve as a link, and that the spirit which animated Mother Delphine and her companions in the discharge of their duties, which sustained them in their poverty and fortified them in their charity, will live always in the Religions of St. Joseph's Community. The works which those noble women have done are still in our midst. Their fruits still remain. St. Joseph's Convent and Academy, the House of Providence, Sunnyside Orphanage, St. Michael's Hospital, St. Nicholas's Home, and the different branches of the Community planted in London, Hamilton, Peterborough and other parts of the Province are the work of their hands and of women animated by the same spirit of sacrifice.

Works speak more loudly than words, and these splendid institutions dedicated to religion, to education and charity are more eloquent than any panegyric that human tongue can utter. In the old language of the Church they can say (in attributing all the glory to God, for if God is not at the beginning and end of all our works, they may possess the golden success of earthly glory, but they will be doomed to spiritual failure): *Memento non carere operibus penitentibus.* Monumentum caritatis, monumentum pietatis, monumentum devotionis, monumentum in extenuatione operum, monumentum in extenuatione operum, monumentum in extenuatione operum.

The Assembly Hall had been tastefully decorated in yellow and white, and the flood of silvery light from many incandescents brought into relief the pinnacled features of the saintly founder-ess of these holy laborers of the past seeming to smile a benediction upon their Canadian children's joyous reunion. By 4 p. m. the spacious hall was filled to overflowing. The programme, which bore a somewhat spiritual character, began with the feast, commented upon with a delicate Salutatory in sweet, poetic numbers apposite to the occasion. The music which displayed admirable taste and proficiency was characterized by refinement and delicacy of expression. The selections, rendered by the orchestra, were familiar Irish "Scottish airs" were particularly taking. A part song "Ave Maria" by Abt. Sung with exquisite feeling received special applause.

In the election the pupils displayed a simple, unaffected, graceful realism which charmed their audience. But perhaps the most delightful number was the Minnie's Cantata, in which the little ones, representing a wild and garden flower, the Golden Jubilee. As a tribute to the memory of the noble ladies of the Academy and their guests. In his own courteous way he congratulated the former on the talent and ability displayed throughout their programme. The reverend speaker then dwelt, as the occasion suggested, on the wonderful growth of the Institute which he likened to the spoken of by the prophet Ezekiel. He marked the labors of the Sisters during the half century, the vastness and variety of the work which they have accomplished; for all in which, praise and thanksgiving was due to God. It was, he believed, a day of reunion for former students, but as all had received lessons from the Sisters of St. Joseph, so all might indeed consider themselves as taking part in one heartfelt prayer of thanksgiving. For it was not, as the eloquent speaker said, but an occasion of self-glorification, but of joy and praise to God, whose hand is wisely and silently guiding all to a happy issue.

The musical entertainment was followed by Benediction 5:30 p. m.; celebrant, Rev. A. Stahl, C.S.B.; sub-deacon, Rev. E. Murray, C.S.B. The deacon, like that of the morning, was Gregorian, and was faultlessly rendered. The Jubilee ceremonies, which had commenced with a Mass of Thanksgiving for all the graces and favors of Almighty God had lavished upon the Community during the last fifty years, were closed by a solemn High Mass of Requiem for the souls of departed Sisters and pupils. The Mass was celebrated by the Rev. F. Frachon, C.S.B., who for thirty years has been the devoted, self-sacrificing Chaplain of the convent and academy. The gentle, holy Basilian has guided and counselled the blessed generations of St. Joseph's pupils during the triple decade of his sacred ministry among them. To him and to the revered clergy of the Archdiocese, secular and regular, who have been so devoted to the Community's temporal and spiritual interests, the Sisters return their deep and heartfelt gratitude; to the laity who have assisted them in times of affliction, who have aided them in seasons of trial, the Community offer their sincerest thanks. In return the Congregation goodness what can the Sisters hope or pray but that the same sweet Providence that has guided and sustained the Institute for fifty long eventful years may guide and guard and

for the clouds hung heavy and the rain came down in unceasing showers, there was joy and brightness within the walls of Alma Mater, for sunshine fair and golden, other than that of the glorious day-dream everywhere; it was the sunshine of love, the light of happiness beaming on bright and winsome faces, reflected from loyal, loving hearts that bounded and pulsated and thrilled with great gladness at the happy reunion of dear friends long parted but brought together once more. What matter if in many cases silver threaded the once raven or golden hair of the erstwhile school girl; the true and tender heart was still unchanged; and bright eyes and hand clasped hand and old school-day memories awakened and loving reminiscences were recalled, and soft eyes were filled with the unshed tears of love at the meeting of dear ones distance and time had separated. Young and old, all were so happy again, and, carefree, happy children for one bright day. Many rejoicing over hearts and households showed their delighted little ones, now pupils of the dear old Convent school, Mother's place in the study hall and classroom; Mother's bed in dormitory or alcove; Mother's favorite bouquet in the green, dew-drenched garden; and many, whose talents have brought them to the fore in the great struggling world without, forgot for a day their trials and triumphs, their early struggles and later successes, to greet, with the warmest love and love, their dear old school companions who, like the dove of the deluge, have returned to the dear Convent home to consecrate their lives to God, and follow in the footsteps of teachers living now with God.

Some of the voices of affection there were whom the voice of affection, the loving invitation, the heart-felt summons to the dear old school, the dark river into the silent valley; they had gone home to the Eternal Father, the tasks of life forever over, his lessons forever learned; but that had been all the better, for returning, because of the spiritual guidance which had given them in life the compass of faith to guide them on. But these solemn thoughts seemed not to fill the minds of the happy ex-students; past and future were blended together in one blissful present, and a merry merry happy hours sped on until 4 p. m. when the present pupils of the Academy assembled to give an entertainment to their welcome guests.

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bless Archbishop, priest and people and that for one and all this Golden Jubilee of time may be the precursor of that Eternal Jubilee whose ravishing delights "Eye hath not seen, nor ear heard," whose heavenly blessedness the heart of man cannot conceive, so surpassingly great are "the joys which God hath prepared for those who love Him."

ROYALTY AT LORETTO CONVENT NIAGARA.

The Duke and Duchess of Cornwall and York spent Sunday at Niagara. They went sight-seeing until 6 o'clock. At Cedar Island they were met by the Duke of Devonshire, who was about a quarter of a mile to Loretto Convent, situated at the top of the escarpment overlooking the mighty cataract. Major Maude led out a lively pace to enable him to reach the convent in time to inform the ladies of the near approach of the royal guests. The party arrived at the convent at 2:30 o'clock.

His Grace Archbishop O'Connor of Toronto, who was greeted in a separate room, accompanied by Vicar-General McCann of Toronto, Rev. D. Best, O. C. C., Rev. Canon O'Connor, F. A. S. V. V. V., Rev. Father Otto Weidmann, O. C. C., and Father Benedict O'Neill of Niagara, greeted the royal visitors at the portals of the convent. Inside His Grace presented Rev. Mother Superior and the Community of the Academy.

Immediately afterwards three young ladies stepped forward, Miss Irene O'Connor of South Ste. Marie, Ont., and Miss Frances Lemesurier of Niagara Falls, Ont., each presenting the Duchess with a large bouquet of white roses and maple leaves, and Miss Prudence Vandenberg of Lyons, Mass., presenting the royal couple with a portfolio, containing views of the convent and surrounding scenery.

The Duke graciously thanked the young ladies, and immediately eighty pupils, dressed in white, wearing white veils and maple leaves, seated in tiers on either side of the reception hall, sang "God Save the King," accompanied by the organ. The royal party were escorted to the luncheon rooms. The tables were decorated with roses, sunflowers, and maidenhair ferns. The party, after luncheon, visited the various parts of the academy.

Their royal Highnesses climbed up the stairs to the cupola to enjoy the unsurpassed scenery of Niagara's cataract and river, the beautiful surrounding country, and the woods, situated in their royal colors.

When the party returned to the reception rooms the pupils again greeted them with a glorious burst of songs. "Ave Maria Loretto," the class song of the academy, was the selection now rendered. This number seemed specially to please their Royal Highnesses, who asked to see it repeated a second and then a third time.

The little ones of the academy had expressed a desire to send some souvenirs, Indian dolls, birch bark canoes, etc., to the children of the Duke and Duchess of Cornwall. When their wish was made known to the Duchess, she was much pleased and graciously accepted the proffered gifts. The Duchess then addressed to which they were to be sent.

The royal party expressed the entire satisfaction of their visit at the academy, and were highly pleased with the simplicity and homelike atmosphere that pervaded the institution. Lord Minto remarking that the ladies of Loretto had made a little home for the royal party on their visit to the Falls.

The academy was appropriately decorated in the royal colors, and the balconies were draped and festooned with burning and royal and Canadian flags. In the interior decorations, roses and maple leaves were predominant. The royal party were viewing the scenery from the cupola they asked the direction of the building and when told, they viewed with some interest the top pinnacles of the Pan American buildings and lower, which were quite discernible by the aid of glasses.

A. O. H.

The following resolution was passed at the regular meeting of Elgin Division, No. 1, Ancient Order of Hibernians:

Resolved, that the members of this Division in sweet, poetic numbers apposite to the occasion. The music which displayed admirable taste and proficiency was characterized by refinement and delicacy of expression. The selections, rendered by the orchestra, were familiar Irish "Scottish airs" were particularly taking. A part song "Ave Maria" by Abt. Sung with exquisite feeling received special applause.

In the election the pupils displayed a simple, unaffected, graceful realism which charmed their audience. But perhaps the most delightful number was the Minnie's Cantata, in which the little ones, representing a wild and garden flower, the Golden Jubilee. As a tribute to the memory of the noble ladies of the Academy and their guests. In his own courteous way he congratulated the former on the talent and ability displayed throughout their programme. The reverend speaker then dwelt, as the occasion suggested, on the wonderful growth of the Institute which he likened to the spoken of by the prophet Ezekiel. He marked the labors of the Sisters during the half century, the vastness and variety of the work which they have accomplished; for all in which, praise and thanksgiving was due to God. It was, he believed, a day of reunion for former students, but as all had received lessons from the Sisters of St. Joseph, so all might indeed consider themselves as taking part in one heartfelt prayer of thanksgiving. For it was not, as the eloquent speaker said, but an occasion of self-glorification, but of joy and praise to God, whose hand is wisely and silently guiding all to a happy issue.

The musical entertainment was followed by Benediction 5:30 p. m.; celebrant, Rev. A. Stahl, C.S.B.; sub-deacon, Rev. E. Murray, C.S.B. The deacon, like that of the morning, was Gregorian, and was faultlessly rendered. The Jubilee ceremonies, which had commenced with a Mass of Thanksgiving for all the graces and favors of Almighty God had lavished upon the Community during the last fifty years, were closed by a solemn High Mass of Requiem for the souls of departed Sisters and pupils. The Mass was celebrated by the Rev. F. Frachon, C.S.B., who for thirty years has been the devoted, self-sacrificing Chaplain of the convent and academy. The gentle, holy Basilian has guided and counselled the blessed generations of St. Joseph's pupils during the triple decade of his sacred ministry among them. To him and to the revered clergy of the Archdiocese, secular and regular, who have been so devoted to the Community's temporal and spiritual interests, the Sisters return their deep and heartfelt gratitude; to the laity who have assisted them in times of affliction, who have aided them in seasons of trial, the Community offer their sincerest thanks. In return the Congregation goodness what can the Sisters hope or pray but that the same sweet Providence that has guided and sustained the Institute for fifty long eventful years may guide and guard and

for the clouds hung heavy and the rain came down in unceasing showers, there was joy and brightness within the walls of Alma Mater, for sunshine fair and golden, other than that of the glorious day-dream everywhere; it was the sunshine of love, the light of happiness beaming on bright and winsome faces, reflected from loyal, loving hearts that bounded and pulsated and thrilled with great gladness at the happy reunion of dear friends long parted but brought together once more. What matter if in many cases silver threaded the once raven or golden hair of the erstwhile school girl; the true and tender heart was still unchanged; and bright eyes and hand clasped hand and old school-day memories awakened and loving reminiscences were recalled, and soft eyes were filled with the unshed tears of love at the meeting of dear ones distance and time had separated. Young and old, all were so happy again, and, carefree, happy children for one bright day. Many rejoicing over hearts and households showed their delighted little ones, now pupils of the dear old Convent school, Mother's place in the study hall and classroom; Mother's bed in dormitory or alcove; Mother's favorite bouquet in the green, dew-drenched garden; and many, whose talents have brought them to the fore in the great struggling world without, forgot for a day their trials and triumphs, their early struggles and later successes, to greet, with the warmest love and love, their dear old school companions who, like the dove of the deluge, have returned to the dear Convent home to consecrate their lives to God, and follow in the footsteps of teachers living now with God.

Some of the voices of affection there were whom the voice of affection, the loving invitation, the heart-felt summons to the dear old school, the dark river into the silent valley; they had gone home to the Eternal Father, the tasks of life forever over, his lessons forever learned; but that had been all the better, for returning, because of the spiritual guidance which had given them in life the compass of faith to guide them on. But these solemn thoughts seemed not to fill the minds of the happy ex-students; past and future were blended together in one blissful present, and a merry merry happy hours sped on until 4 p. m. when the present pupils of the Academy assembled to give an entertainment to their welcome guests.

The Assembly Hall had been tastefully decorated in yellow and white, and the flood of silvery light from many incandescents brought into relief the pinnacled features of the saintly founder-ess of these holy laborers of the past seeming to smile a benediction upon their Canadian children's joyous reunion. By 4 p. m. the spacious hall was filled to overflowing. The programme, which bore a somewhat spiritual character, began with the feast, commented upon with a delicate Salutatory in sweet, poetic numbers apposite to the occasion. The music which displayed admirable taste and proficiency was characterized by refinement and delicacy of expression. The selections, rendered by the orchestra, were familiar Irish "Scottish airs" were particularly taking. A part song "Ave Maria" by Abt. Sung with exquisite feeling received special applause.

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FIVE-MINUTE SERMON.

Twenty-second Sunday After Pentecost.

MATRIMONY.

The worthy and regular reception of the sacraments during life, brethren, is our surest guarantee of saving our souls in the end.

What you are to hear to-day, brethren, is intended for all—for those who are already married, as well as for those who are not.

Thank God! no one calling himself a Catholic holds any such notions of this holy and Christian state.

The Catholic Church has always and by every means in her power, both civil and religious, upheld the sanctity of marriage.

In such a spirit, brethren, must we love and venerate this great sacrament, and therefore I have a word of warning for all.

When you think of getting married, let this be your first resolution: I am going to do whatever the laws of God and of the Church require or advise.

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THOUGHTS ON THE SACRED HEART.

Devotion to Mary, through the Holy Rosary, which we practiced during the month of October, should lead us, through love of her, to pray earnestly to and honor the Sacred Heart.

But why do we select the Sacred Heart of our Lord, or rather why has He selected it as a special object of our adoration?

He selected it as a special object of our adoration? Why has He Himself selected it? For this devotion to the Sacred Heart in modern times is due specially to a revelation made by our Lord to the Blessed Margaret Mary.

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for her friends, and these friends were the outcast and abandoned lepers.

Again a group to meet, the brave heroine. But this time there was no sweet-faced, smiling white-capped Sister to reach out her hand and smile.

It was only two weeks ago that she began to complain. She had been attacked several times with malarial fever, but she recovered entirely.

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Labatt's (LONDON) TELL YOUR DEALER YOU WANT The best, and see that you get Labatt's, the best Domestic Ale and Porter on the market. As good as imported and will cost you less.

BRISTOL'S Sarsaparilla. It cures the Liver, quickens the circulation, brightens the spirits and generally improves the health.

A Triumphant March. NORTH AMERICAN LIFE IS SOLID AS THE CONTINENT. Cash Income \$1,005,970.55 Assets 3,997,263.83 Net Surplus 500,192.39 Insurance in Force 25,575,142.00

L. GOLDMAN, A.I.A., Secretary. WM. McCABE, F.I.A., Managing Director.

"I was arranging flowers to place on the altar for Benediction this evening when I heard from all sides shouts of laughter from the lepers' beds. They do seem really happy, and I know that the presence of the Sister has brought sunshine into their lonely lives."

She also tells of the erection of a statue of St. Vincent de Paul, under whose patronage the work was planned. On the feast of this great saint, July 19, writes Sister Beatrice, "All the patients of their own accord went to confession and Holy Communion for the Sister's saint," as they call our Blessed Father. Apart from the grace to them in the sacraments, it affords us pleasure, because it is a spontaneous act of gratitude on their part.

"Before we took charge of them they were thrown like dogs into the grave the same day they died. * * * I have insisted on Christian burial as we understand it. Nothing short of a High Mass would satisfy Father Colton. The Sisters sang. After Mass he made a very feeling exhortation to those present, showing that death, that in heaven there will be no deformity or disfigurement, etc. Then the 'Libra' was sung, the absolution given and the procession formed for the cemetery, Father Colton leading. Then came the men, next the women, last of all the Sisters. When we reached the grave, which Father Colton helped to dig, before to open, he blessed it and said the customary prayer. Then the body was lowered into the grave, and we all wept. * * * We felt we had buried the bodies of the poor in the spirit of our rule. Contrasting the reverent care these bodies received with what was done to those of their first associates who died here has made a deep impression upon the lepers, and has, they say, taken away all their sting of dying here."

In a letter of the death of the chaplain, the Rev. Michael Colton, a victim of his charity, as the disease to which he succumbed began from the revulsion of his stomach at the odor from the poor patients. Yet he stayed at his post till the end and even wished to be buried in the leper settlement.

April 12, 1897. "Yesterday we were all made very happy by the arrival of the Rev. J.J. O'Farrell, formerly of the Trenton (N.J.) diocese, who has been assigned to us by the Archbishop as our chaplain. He is less than forty-five, a bright, vivacious character, and is considered very gifted. He says he has come to sanctify himself, as well as to give us the aid we need. Now the lepers feel that we will not leave them."

BUY..... COWAN'S COCOA and CHOCOLATE And get the Choicest Quality PURE GOLD TOMATO CATSUP "Its Like Mother's."

Natural Color Natural Thickness Natural Flavor Tomatos and Crushed Spices only—Try It. Catholic Standard Liturgical, Theological, Books, etc. Blake West Side Catholic Bookstore 602 Queen West, Toronto.

OUR BOOK LIST.

On Receipt of Prices named Below we will send to any address any of the following works: Address The Coffey, London, Ont.

THE NEW TESTAMENT - CLOTH LIMP cover-45 cents. VISITS TO JESUS IN THE TABERNAcle, by Rev. F. X. Lassarac. Price \$1. GOLDEN BOOK OF THE COMMANDMENTS and Sacraments, by St. Alphonsus Liguori. (Paper) 25 cents.

COBBETT'S REFORMATION - REVISED with notes and a Glossary. Price \$1. THE SACRAMENTS OF THE HOLY Catholic Church, by Rev. A. A. Lambing, L.L.D. Price, paper, 25 cents.

THE FAITH OF OUR FATHERS, BY Cardinal Gibbons. Price (paper) 50 cents and cloth \$1.00. CLEARING THE WAY - BY REV. Uxavier, Passionist. The Catholic doctrine explained and objections to it answered in clear and simple language. Price 10 cents.

MY NEW CURATE - A STORY GATHERED FROM THE STRAY LEAVES OF AN OLD DIARY, by Rev. F. A. Blaud. Price, 10 cents. COFFEY'S INSTRUCTIONS ON THE SACRAMENTS AND GOSPEL. - The largest and cheapest book of its kind 705 pages. Price (cloth binding) \$1.00. Postage 10 cents extra.

PLAIN FACTS FOR FAIR MINDS. - This has a larger sale than any book of the kind on the market. It is not a controversial work, but simply a statement of Catholic doctrine. The author is Rev. George M. Starke. Price 15 cents. CATHOLIC CEREMONIES AND EXPLANATION OF THE SACRAMENTS. - This book contains sixty-six illustrations of articles used in the Sacraments and their proper names. From the French of the Abbe Durand. Price (paper) 50 cents.

A FINE ASSORTMENT OF IMPORTED photographs of the Sacred Heart of Jesus, the Sacred Heart of Mary, and The Holy Family, can be procured at the CATHOLIC BOOKSTORE, 602 Queen West, Toronto. Price 10 cents each. THE CHRISTIAN FATHERS, price, 35 cents (cloth); The Christian Mother (cloth), 35 cents; Thoughts on the Sacred Heart, by Rev. F. A. Blaud, 10 cents; Catholic Belief (paper), 25 cents, cloth (strongly bound) 50 cents.

LECTURES OF FATHER DAMIAN (S.J.) on "The Private Interpretation of the Bible," "The Catholic Church the Only True Church of God," "Confession," "The Real Presence," and "Popular Objections;" as well as "The Holy Family." Price 10 cents. BELMONT. THE CHRISTIAN FATHERS, - A YEAR'S subscription to the CATHOLIC RECORD contains four hundred photographic views of everything of interest in the four provinces, with written sketches by Hon. John F. Finerty, of Ontario.

PRAYER BOOK FOR SALE. - WE HAVE a new stock of Catholic Prayer Books ranging in price from 10, 15, 20, 25, 30, 35, 40, 50, 75, and \$1.00. Each contains the complete text of the Mass, and is bound in the most durable and artistic manner. We will make a good selection for them and forward their order by return mail.

DICTORIAL LIVES OF THE SAINTS and the CATHOLIC RECORD for one year for \$5. It contains selections for every day in the year. The book is compiled from Butler's Lives and other approved sources. Edited by John Murray, LL.D. With a beautiful frontispiece of the Holy Family and nearly 400 other illustrations, elegantly bound in cloth. Price, 15 cents.

ST. BASIL'S HYMNAL, FOURTH EDITION. - A new and improved edition of the Hymns for all the Sundays and Festivals of the year. Three Masses and other Offices. Daily Prayers, Prayers at Mass, Preparation and Prayers for Confession and Communion, and the Office of the Holy Eucharist. Price, 15 cents. FAMILY BIBLE - FOR THE SUM OF \$5. - We will mail to any address - charges for carriage prepaid - a Family Bible (large size) 10x12, bound in cloth, gilt edges, and illustrated throughout. It also gives credit for one year's subscription to the CATHOLIC RECORD.

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OCTOBER 26, 1901.

OUR BOYS AND GIRLS.

To Our Lady of Good Counsel. O Virgin Mother, Lady of Good Counsel, sweetest picture ever drawn, I call my doubts I fly to Thee for guidance, Mother, tell me what to do!

Find my cause, for what can He refuse Thee? Get me back His saving grace, and I will love Thee, Thou dost not wish to lose me, Ah! I know, Thou dost not wish to lose me, Mother, tell me what to do!

Be, of all my friends, the best and dearest, O my Counselor, sincere and true, O my voice, sound always first and dearest, Mother tell me what to do!

In thy guidance tranquilly reposing, Now I face my trials and cares anew, All through life and its awful closing, Mother, tell me what to do!

Our Guardian Angels. The Guardian Angel never tires of anyone, no matter how little successful he may be in keeping his ward in the right path. So let us, in patience and forbearance keep at our work, day after day, till the ground; work and Almighty God will give the fruit in due time.

An Example for Children. St. Rose of Lima was animated from her very infancy with a tender devotion to the Blessed Virgin. The saint cultivated with great care all the most beautiful which she had in her country, and as she was permitted by her parents to do as she pleased with them, she made a bouquet every Saturday of the year and placed it at the feet of a miraculous statue in the Chapel of the Rosary. Every one who saw it was astonished as they remarked that little Rose's garden was never wanting for flowers; there were always plenty of them, in even in the hottest time of summer. "If I were like to offer to my Blessed Mother a golden crown ornamented with precious stones, but as I am only a poor little girl, I can give her my flowers."

"Little Things." It is doing well the little things of life that will make your career a useful one. Little steps in well doing carry a long way. Little self-praises, little self-indulgences, make the links of the chain which bind men fast in the vanities of human life. In the spiritual side of existence little acts lead to greater perfection. Little prayers repeated frequently lead to spiritual strength. Little charities often accomplish much good. It is the seemingly little things which will make or mar your career. Great virtues grow from little beginnings. Do not be misled. Determine now to do well the little acts of charity, virtue and forbearance that will fall to your lot, and as the years advance you will grow stronger in truth, virtue and charity.

Gratitude of the Poor Souls. We are grateful to those who do good, and our gratitude rises in proportion to the generosity of our benefactors and the value of the gifts received from them. The best of us are the most grateful. A grateful heart is a good heart, a holy heart. The holier a heart is the more sensitive it is to the influence of kindness and good will; hence, so kind and more appreciative of any manifestation thereof. It is true of us, who are sojourners here on earth, how much more true must it be of the holy souls in purgatory, who have been confirmed in grace, and whose pitiable condition renders them keenly sensitive to an alleviation from whatever source it may come. That these souls bear a grateful remembrance of their benefactors, of earth, and endeavor to make good their temporal return, the following story will show.

The event which we are about to relate took place at Paris, France, at the year 1827. A poor servant girl, who had received a thorough Christian education in her native village, adopted the pious custom of having Mass said every month for the souls in purgatory. The money for this purpose she took from her own earnings. It chanced she came to work with the family in whose service she was employed. Here also she failed to have the Mass said for poor souls, always assisting at person and in union with the priest making a special memento of the souls that were nearest heaven.

It pleased God to send her a long illness which consumed all her resources, and she lost her position, another servant was engaged in her stead, and she rose from her bed of sickness she only twenty cents in her purse, a prayer book in her hand, a prayer card in her pocket, and she went forth to seek another employer. On her way she came to the Church of St. Eustace. She entered. The priest at the altar reminded her that she had missed her customary prayer that month, and recollecting the words of the priest, she found that this was the same priest who had pointed for the same prayer card she had in her pocket. She pointed for the same prayer card she had in her pocket. She pointed for the same prayer card she had in her pocket.

After all our good Lord sees is all for His sake, but who abandons me," she says to herself, "I enter the cemetery, deplored, and assists at Mass usual fervor. Then she goes away, troubled and pondering should do next. A young man bearing, and accents her. "Are you looking for employment?" "Yes, sir; I am." "Then go to—street, residence of Mrs. X. I think he will be glad to see you and take of you."

The young man disappeared crowd of passers-by without uttering a word. The girl made inquiries, place, and mounted the steps of the entrance. Just then a young man stepped out with a bundle in his arm, and muttering a few words of complaint. The trembling, rings the door-bell, and within tells her to find herself in the presence

